doctrines by its native force. It may be doubted whether without a revelation from God, we could have discovered the mine in which we have been digging; but this is no reason why we should not employ the wealth which has been found there in supporting the cause of Him who has conducted us to it. Such cases of action and reaction in evidence occur in every department of inquiry. The question is not, whether these views could have been discovered by unaided reason; but the question is—Now, when reason has been aided, does it not give its sanction to the doctrines which we have been expounding ? Without the telescope we could not have discovered a multitude of the heavenly bodies which are now open to the observation thus assisted ; yet it is by these very bodies that the astronomer tries and tests his instruments. The prop derived from the interpretation of God's works may be a support, provided always it has a separate basis, though it partially lean on the object supported.

And hence we are at perfect liberty, and in consistency with all that we have been urging, to agree with such writers as Halyburton and Leland, when they show the importance of revelation in clearing up the doubts that press upon and weigh down the human spirit. We may acknowledge the necessity of a light from heaven, to enable us to find out the territory which we have been exploring; but from that territory we may look up with gratitude to the light which has guided us, and every new discovery made may demonstrate that it is truly a light from heaven. Our argument is not a moving in a circle, but the reflection of light back upon the body from which it has come.

We are entitled, then, to urge the analogy or correspondence between natural and revealed religion as an argument in behalf of the latter. The phenomena to which the attention has been called are facts, and they establish the very

doctrines revealed in Scripture. Other explanations, we are aware, may be given, and have been given, of some of these phenomena; but we hold that the explanation which we have advanced is the only satisfactory one. Even though it should be regarded only as accounting for them better than any other, or as well as any other, still the argument would not be without its force. Taking even the low view, that the Scriptures can enable us to explain some of the mysteries of the Divine government or the still lower